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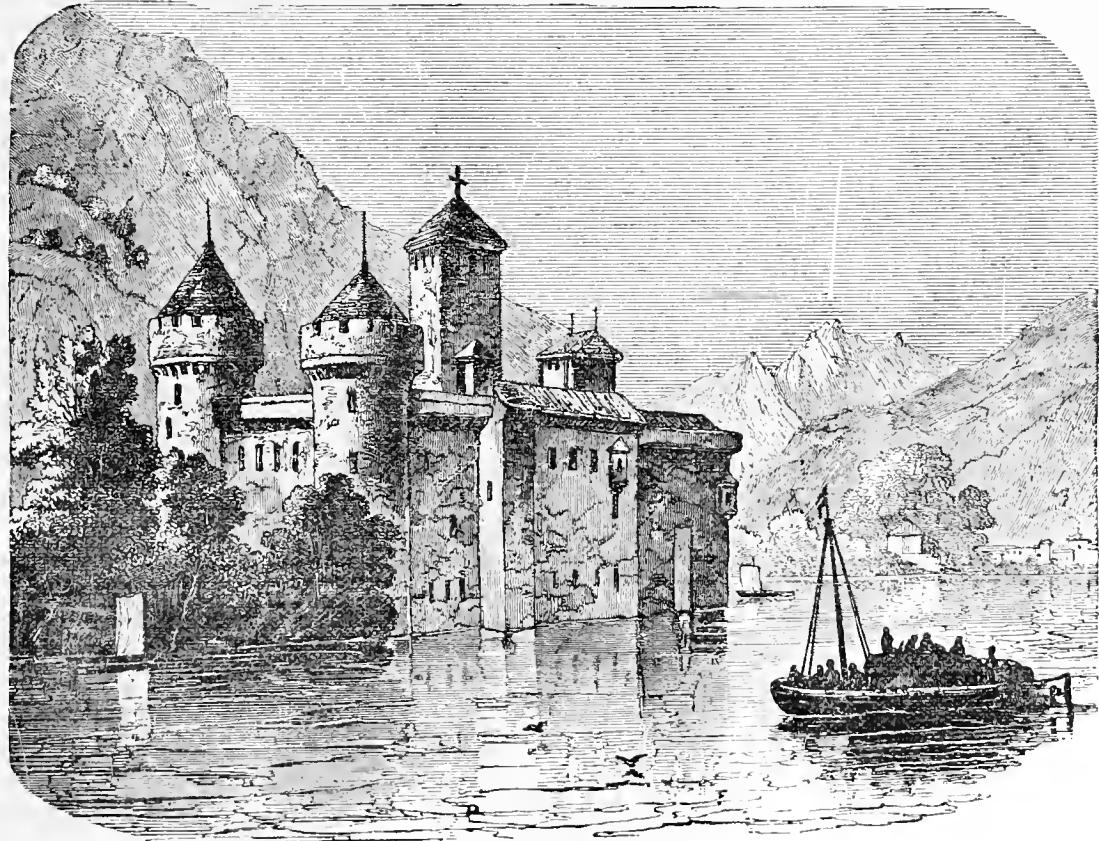
SALT LAKE CITY, NOVEMBER 15, 1882.

NO. 22.

SCENES IN EUROPE.

THIS ancient-looking yet strongly-built castle is situated at the eastern extremity of the Lake of Geneva (Leman), in Switzerland. It stands on an isolated rock, which is said to have rolled down from the mountains above, and is entirely surrounded by water. A wooden draw-bridge connects the

this castle are steep, and they formerly terminated abruptly at the shore of the lake. A path was cut around the foot of the mountain sufficiently large to barely admit of the passage of two horsemen abreast; and as the castle of Chillon stood at the narrowest part of this, the only pass between Italy and



CASTLE OF CHILLON.

edifice with the mainland. This castle was built by Amadeus IV., of Savoy, in the year 1238, but prior to that time there was a tower standing upon the same spot, which was used as a prison, and which ancient historians describe as being so close that persons confined therein could see nothing but the sky, the Pennine Alps and the lake. The mountains near

West Switzerland, it was a very important position, especially so before artillery came into use. As a consequence of its importance, it was almost continually a bone of contention between the different rulers of early days.

The square tower, seen in the engraving, which stands in the middle of the structure is the place from which the look-

out was generally kept in former times, for it commands a view of nearly the whole of the lake in addition to the neighboring country as far as it is level. The alarm bell which summoned the inhabitants of the surrounding country to the defense of the castle in times of war is also found in this tower where it hangs as a reminder of days that are past. The other towers contain all the instruments of feudal tyranny—the deep and dismal dungeons in which the captive was seuered until all hope of release vanished and the memory of his existence had passed away from the minds of the living; the chamber of question, where torture only too often forced a false confession from the lips of the accused, who sought relief in death from the racking pains inflicted by tyrants; the deep well into which the bodies of the condemned were thrown that they might be cut to pieces and then fall into the lake beneath, and other places where human beings were tormented or robbed of their life.

The dungeons, which are hewn out of the foundation rock, extend for about one hundred feet, and are divided into cells of various sizes. The two largest apartments are separated from each other by two small rooms which were used as a place of execution for criminals. In one of these rooms a black beam is yet to be seen from which the bodies were suspended, and also a large basin in which some two thousand Jews, who were suspected of being implicated in a conspiracy to poison all the fountains of Europe, were decapitated. The other room is partially filled by a large flat stone on which victims were forced to lie during the night previous to their execution.

Byron's "Prisoner of Chillon" has made this castle quite famous, and the same poem made a hero of Bonivard the prior of St. Victor who was here confined from 1530 to 1536. This man was a Savoyard of noble birth, and was connected with the most wealthy nobles of Switzerland. He was, however, unlike most of the aristocracy of those times, for his desire was to give freedom to all his countrymen, while the rich were in favor of retaining the lower classes in bondage. The efforts of Bonivard to accomplish his desires soon brought him in contact with the Duke of Savoy, who first endeavored to win him by an offer of friendship, and when that failed, he tried to gain him by treachery. In this latter plan he was successful, and the patriot suffered an imprisonment of two years.

At the expiration of this time Bonivard came forth from his prison with the desire still burning within him to establish liberty in the country that gave him birth. He united himself with other persons who shared his feelings and sentiments, and labored diligently and faithfully to accomplish his design, but adversity seemed to attend him. His companions betrayed and delivered him into the hands of his enemy, by whom he was incarcerated for six years within the gloomy walls of the castle of Chillon. He was chained to one of the stone pillars which supports the vaulted ceiling of the largest cell, and in his weary walk around this column he wore a path in the stone floor which is to be seen to this day.

During the six years of Bonivard's confinement, the aspect of affairs on the shores of the lake were greatly changed. The cause of liberty found many staunch supporters, and finally the Genevese, who had ever looked upon Bonivard as a leader, succeeded in obtaining the assistance of the Bernese in the attack on the castle.

These combined forces soon captured this stronghold, from which the governor had already fled, and released Bonivard from captivity. They then conferred great honors upon him.

Freedom having been established in Switzerland and despotism having been crushed to the earth, this building was no

longer a place of refuge for oppressors, but was transformed into an arsenal, and up to the present day it is used as such.

AN OPPORTUNITY FOR TALENT.

THE Deseret Sunday School Union offers two hundred dollars in cash prizes for original musical and poetical compositions. All our musicians and poets are invited to send in their compositions, which are to be of a character suitable for our Sabbath schools and other religious and social gatherings.

Competent and impartial judges will be selected by the officers of the Union to pass on the merits of the compositions, all of which must be forwarded to George Goddard, Salt Lake City, on or before Dec. 31st, 1882. Awards will be made as soon as practicable thereafter. Successful compositions are to become the property of the Sunday School Union.

List of Compositions and amount of Prizes:

A—\$10 for best hymn, music and words by same author; \$5 for 2nd best hymn, music and words by same author.

B—\$10 for best hymn, music and words by different authors; \$5 for 2nd best hymn, music and words by different authors.

C—\$10 for best song, with chorus and accompaniment, music and words by same author; \$5 for 2nd best song with chorus and accompaniment, music and words by same author.

D—\$10 for best song, with chorus and accompaniment, music and words by different authors; \$5 for 2nd best song, with chorus and accompaniment, music and words by different authors.

E—\$5 for best music to any hymn in L. D. S. Hymn Book; \$3 for 2nd best music to any hymn in L. D. S. Hymn Book; \$2 for 3rd best music to any hymn in L. D. S. Hymn Book.

F—\$10 for best four part piece, words and music by same author; \$5 for 2nd best four part piece words and music by same author.

G—\$10 for best four part piece, words and music by different authors; \$5 for 2nd best four part piece, words and music by different authors.

H—\$25 for best anthem, words selected from Book of Mormon or Doctrine and Covenants; \$15 for 2nd best anthem, words selected from Book of Mormon or Doctrine and Covenants.

I—\$15 for best anthem, words selected from other works or original; \$10 for 2nd best anthem, words selected from other works or original; \$5 for 3rd best anthem, words selected from other works or original.

J—\$10 for best duet with accompaniment; \$5 for 2nd best duet with accompaniment.

K—\$10 for best male quartette; \$5 for 2nd best male quartette.

RULES.

1st—Must be at least five competing pieces in each class, otherwise committee will award at discretion.

2nd—Each piece to be signed with fictitious name or names; accompanied with sealed envelope containing real name and address.

3rd—No piece heretofore published is open for competition.

4th—Same author permitted to send more than one piece in each class.

5th—Where words and music are by different authors, the prizes to be equally divided between them; the compositions to be sent together, as no separate pieces will be adjudged upon.

HISTORY OF THE CHURCH.

(Continued from page 326).

MEN were sent out to find another place at which a settlement could be formed, and on the 13th of May, President Young and many others started from Garden Grove. Before they left that point, however, Brother Samuel Bent had a letter of instructions given to him. Land had been fenced by the companies which were going on west. This he was instructed to divide among those who were remaining; but to let no man have the use or occupancy of land which he did not till. He was also instructed to see that the crops were secured and cared for, and to teach the law of tithing to the Saints, to receive their tithes and to disburse them for the benefit of the poor and sick.

On the 18th of May, President Young and several of the Apostles reached the middle fork of Grand River. Here they found Brother Parley P. Pratt encamped. After crossing the bridge which the leading company had built over the stream, they ascended a hill and found a mass of grey granite, which had the appearance of an ancient altar, the parts of which had fallen apart in various directions as though separated by fire. This mass of granite was more remarkable because in that country there was no rock to be seen. Brother Parley had called this place Mount Pisgah, and the settlement which was made there bore that name, and it is still known, we believe, by that name. The camp was now in the country of the Pottawattamie Indians, and they were occasionally seen by the people.

Until the 2nd of June, the day President Young left Mount Pisgah to proceed on his journey with the camp westward, he and the other Apostles were busy counseling and directing the labors of the Saints in forming a settlement. Councils and meetings were held at which it was decided that the Twelve Apostles, Bishop Whitney, with the records and other Church property, should proceed on their journey westward. Those who did not have a sufficient outfit to proceed through were counseled to remain there. Farming land was selected, and a united effort was made to break it up, to fence it and put in crops. In these labors those who were going on shared with those who were remaining. Though selfishness was not entirely overcome, yet there was a general disposition among the faithful Saints to help one another and to labor for each other's good. It was a day of sacrifice. Many had left valuable property, and all, even the poorest, had left something, and had gladly started out into the wilderness, to face its terrors, endure its hardships and fatigues, and wander they knew not whither, except that they knew that God, through His servants, would guide them to a suitable land; and they had done this for the sake of the gospel. They were determined to worship God and keep His commandments, and as mobs of wicked men would not suffer them to do this at Nauvoo and the surrounding country, they were willing to go to any land, to which the Almighty would lead them, where they could dwell in peace and enjoy the religion He had revealed to them. The scenes they had passed through made them feel as one family, and they sympathized with, and were willing to help, each other. Circumstances like these have the effect, upon people who are in possession of the gospel, to draw them closely together and to take interest in each other's welfare.

Elder William Huntington was chosen as president of Mount Pisgah, and Elders Ezra T. Benson and Charles C. Rich as his counselors.

The camp was now traveling in an Indian country. There were no settlements, no scattered houses or fields, no traveled roads larger than an Indian trail, but the whole country through which the Saints now passed was in a state of nature such as had existed for many long centuries. The season by the time they left Mount Pisgah, was so far advanced that the effects of the spring rains had passed away. The country was more elevated than that east of this latter point, and though there was a new road to break all the way, the journey was made with comparative ease. There were several bridges to build over streams which had to be crossed; but these were not causes of serious detention, for a company of pioneers went ahead of the main camp to perform this labor. On the 14th of June, President Young's company and all the leading companies encamped in the form of a hollow square on the bank of the Missouri river, not far from Council Bluffs. But the next day a council was held, and it was decided to move back from the river on to the bluffs. The object of this move was to get good spring water and be away from the Omaha Indians, while a ferry-boat was being built with which to cross the river. For this labor a number of suitable men were assigned, who were under the direction of Brother Frederick Kesler.

The Pottawattamie Indians treated the Saints kindly, and their chiefs showed them favor. The stay of the camp at this point was, on this account, very pleasant, as the cattle and horses could be left to roam at large over the bluffs and plains in perfect security.

After the camp had reached the bluffs, Brothers Orson Hyde and Wilford Woodruff, two of the Twelve Apostles, joined it with their companies. Brother Hyde had been laboring at Nauvoo, and Brother Woodruff had been presiding over the Church in Europe. At Nauvoo the labors of Brother Hyde had been very weighty. He alone of the Twelve Apostles who had kept the faith, excepting Brother Woodruff, who was in Europe, remained behind. This was the post assigned to him. The care and responsibility which rested upon him at that time were very great. The Saints were surrounded by enemies who only wanted the least pretext to pounce upon and mob and murder them. Many of them were very poor, and were anxiously trying to dispose of what little property they had for means to buy them an outfit. Under these circumstances it required great diligence, wisdom and vigilance on his part, as well as on the part of the Elders associated with him, to attend to the necessary public duties and avoid difficulty.

Then there was the temple to complete so that it could be dedicated to the Lord and be accepted by Him. He had commanded that it should be built, and until it was built the baptisms for the dead, performed elsewhere, were to be acceptable unto Him. But if, after the Saints had sufficient time to build a house to the Lord, they did not fulfill this commandment, they were to be rejected as a Church, with their dead. In the revelation which was given upon this subject, the Lord explained how the labors of His servants and people—even when they did not complete a temple which He might command them to erect—might be acceptable to Him. He said:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require

that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hinder my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies; saith the Lord your God; and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

The Saints could possibly have excused themselves by this revelation for not doing any more work on the temple after their enemies had come upon them and by violence compelled them to promise to leave their homes. But this was not the feeling of President Young and his brethren. They were determined to do all in their power to finish the house. From the time of their return to Nauvoo, after the death of the Prophet Joseph, until they were compelled to leave there, they had worked unceasingly on the temple. The labor that was performed on that building in fifteen or sixteen months after their return was marvelous, when the means were considered with which it had to be done. Within that space of time the greater part of the walls were built, the roof was put on, the tower was erected, the upper rooms were finished, and many of the Saints received their endowments therein. But not satisfied with this, though they had to leave Nauvoo themselves, instructions were given to prosecute the work of finishing the house, and all the means that could be spared was devoted to that object. President Young and his brethren were zealous to fulfill to the very letter the word of the Lord to the Prophet Joseph, and through him to the people. Elder Orson Hyde had the pleasure of announcing to him, by letter, that, on the evening of the 30th of April, 1846, the temple was privately dedicated—Elders Orson Hyde, Wilford Woodruff, John, Joseph and Phineas H. Young, John M. Bernhisel, Joseph L. Heywood and several others being present, Elder Joseph Young offered up the dedicatory prayer—and on the next day, May 1st, it was publicly dedicated by Elder Orson Hyde, Elders Wilford Woodruff, A. W. Babbitt and Joseph A. Stratton, being present and taking part in the services.

To be Continued.)

WHAT MUST WE DO TO BE SAVED?

BY J. J. C.

THE above is a question which has been frequently asked, and a great many attempts have been made at answering it: some by men having authority to do so, but more by those who are guided only by the opinions of men.

When Peter preached a crucified and risen Redeemer to the assembled multitudes on the day of Pentecost, and they, being pricked in their hearts, cried out, "Men and brethren,

what shall we do?" he was fully prepared to answer the question, and did so in such simple and comprehensive language, that one would think any person has only to read his words in order to understand just what is required. (*see Acts, ii., 37-39.*)

When after Paul and Silas had been harshly treated and cruelly imprisoned at a city of Macedonia, the power of God was made manifest in such a remarkable manner, and the frightened and trembling jailor in his terror, cried out, "Sirs, what must I do to be saved?" Paul was on hand to answer the question in such a manner that would relieve all anxiety, (*see Acts, xvi.*)

Col. Robert G. Ingersoll made the question a subject to lecture upon in the city of Chicago, and while he admitted that it is a question which the world have been asking for thousands of years, he answered it in a manner that elicited "roars of laughter," and "prolonged applauses."

But let us inquire: "Is this a question that really concerns us? Do conscience and reason, as well as revelation, bid us ask it and endeavor, in all sincerity, to obtain an answer?"

From what do we need to be saved? Many of the young people rejoicing in the blessings of health and strength, comfortable homes, sufficient means, kind friends, etc., feel perfectly safe; do not perceive any precipice over which they may at any moment fall; are not aware of any impending catastrophe, and, therefore, see no necessity of making such an inquiry.

But, if we look around us, and reflect that our friends are, daily being taken from us by the stern and unrelenting hand of death; that tradition, conscience and the testimonies of many intelligent, thoughtful men and women, tell us that there is a hereafter; that this intelligence which we here enjoy will always retain its identity; that laws have been given for the guidance of mankind; and that compliance therewith will be rewarded, while transgression thereof cannot go unpunished, then we begin to comprehend somewhat of the importance of the inquiry.

If it be true that by the fall, sin came into the world, that death is the wages of sin, and that it is only by faith in the atonement of Christ, and compliance with His teachings, that we can arise to newness of life and continue to progress in knowledge and power, then it is equally true that the foregoing inquiry has a great interest for every one.

The writer has noticed that among many of the young people—children of Latter-day Saints who are firm in the faith and zealous in their labors—it is unpopular to converse on religious topics. The drama, the ball, passing events, excursions, travels, etc., are favorite topics; music, songs, recitations, etc., are welcomed, but religion is left to the older people.

If the smallpox or some other dreadful, contagious disease were raging in the neighborhood, how anxiously and gladly we would accept salvation therefrom were it proffered us!

Yet our Savior offers us salvation, not only to the body by placing guardian angels to attend us, and a still, small voice to admonish us of danger, but to the soul from death, hell, and the grave, and many esteem these offers as trifling, unworthy of their regard.

Young people, consider! Be not too ready to sneer at things sacred; but inquire what motives actuate and have actuated your parents, and all devout, pious people of all ages, sects, and climes. Do not too readily associate piety with hypocrisy, or regard religion as a cloak for crime; but investigate principles. Seek for truth while there is opportunity, lest when it be too late you find that you have made a fearful,

awful mistake throughout your lives, that eternity cannot efface.

Enjoy life while you may. Let your hearts be glad and your countenances cheerful; but remember that true religion requires self-denial; requires a man to be born again; to be humble and follow in the footsteps of Him who was known as a man of sorrow, who was bruised for our transgressions, and by whose stripes we are healed. If you find yourself without faith in Christ, without an assurance of eternal life, but rushing recklessly on with the giddy multitude, may be to destruction, pause a moment, and inquire with sincerity of heart, "What must I do to be saved?"

THE MORNING OF MODERN TIMES.

BY J. H. W.

"It breaks—it comes—the misty shadows fly :—
A rosy radiance gleams upon the sky ;
The mountain tops reflect it calm and clear,
The plain is yet in shade, but day is near."—*Chas. Mackay.*

THE fifteenth century may be justly considered the commencement of modern times; for then began the great revolution in science, religion and general knowledge, which has continued until the present time. The time-worn colossus of Rome was tottering under its own weight. Great princes filled the thrones of all the principal countries of Europe. The minds of men seemed awakening as from a sleep. A spirit of scientific research had seized the learned, and a desire for knowledge found its way even to the homes of the lowly.

In every grade of society a new life was in motion. "What an age!" exclaimed Huetton, the religious knight of Germany, "studies flourish, minds are awakening; it is a joy merely to be alive."

The history of those times cannot be correctly told by a simple recital of facts. This truth should ever be acknowledged, that God is ever present on that vast theatre where successive generations of men meet and struggle. It is true He is unseen; and the unthinking multitude may pass heedlessly by. To the ignorant crowd, the history of the world presents a confused chaos; but to men of thought, it appears as a majestic temple on which the invisible hand of God is at work.

Modern minds might learn a lesson from heathen mythology. The name given by the ancient Greeks to the Deity shows that they had received some primeval revelations of this great truth. He was styled *Zeus*, or the life-giver to all that lives—to nations as well as individuals. From his inspirations Minos and other legislators professed to have received their laws; and on his altars kings and people swore their solemn oaths. This great truth is taught by one of the most beautiful fables of heathen mythology.

Thus *Zeus*, the life-giving principle is the father of *Clio*, the muse of history, whose mother is *Mnemosyne*, or memory. History then is the memory of men's acts and God's providences, and combines a heavenly with an earthly nature. She is the daughter of God and man; but, alas, the purblind philosophy of the nineteenth century has not attained to the lofty views of heathen wisdom!

What a startling fact, that men brought up amid the glorious light of the present age should deny that divine intervention in human affairs which even the very heathens admitted!

The beginning of the fifteenth century finds Boniface IX., on the pontifical throne. During his reign the papal power culminated and began to decline.

No empire of ancient or modern times has experienced such marvelous and varied vicissitudes, as those which have befallen the empire of the Roman church. Born in obscurity and reared in adversity, that church nevertheless succeeded in climbing to a loftier throne and grasping the scepter of a more absolute dominion than either a Xerxes or an Alexander could boast. Pretending to despise mere worldly gains, she cunningly turned the channels of riches towards herself, and emptied them without scruple into her own coffers.

When Boniface ascended the papal throne, the authority of Rome was apparently greater than ever; but in reality it was much undermined by the advancing labors of civilization.

Society had made a great advance in the previous eight hundred years. In the seventh century, a cloud of more than Egyptian darkness overshadowed Europe. Then it was occupied by wandering savages; now it was organized into families, neighborhoods and cities. The seventh century left it full of bondmen; the fifteenth found it without a slave. Where there had been trackless forests there were now the abodes of civilized men. Instead of bloody chieftains drinking out of their enemies' skulls, there were grave professors teaching the laws of nature and the principles of science.

Nor was this all. Rome herself had a preparatory work to do, and had she confined herself to that work, and sought not to trammel the minds of men, she would have continued a blessing to the race. Never before in the history of the world was there such a system. From her central seat she could equally take in a hemisphere at a glance or examine the private life of any individual. In all Europe there was not a man too great or too obscure, too insignificant or too desolate for her. Surrounded by her solemnities every one received his name at her altar; her bells chimed at his marriage; and her knell tolled at his funeral. When even to his friends his lifeless corpse had become an offense, she received it into her consecrated ground, there to rest until the great reckoning day. In times of lawlessness and rapine, she sheltered the helpless from the tyrant, and made her sanctuaries a refuge for the despairing and oppressed. But like all man-made systems of religion, she failed by attempting to enforce fixed laws on society in the presence of higher truths and advancing civilization.

During all these centuries mankind had slowly but surely advanced and Abraham's seed, the Jews and Saracens, had been the leaders of that progress. Quietly the materials had been gathering until the whole continent was ripe for revolution.

Meanwhile God had raised up instruments, by which the commerce, polities and religious thought of Europe were completely changed.

In A. D. 1484 there were living in various parts of Europe three persons who were destined to set in motion these mighty movements. These were Gutenberg, Columbus and Luther. Around these men cluster many notable events; and a history of their lives and times would include some of the brightest pages in the annals of our race.

Gutenberg was then an old man living at Mentz, in Germany. His broad shoulders, well knit frame and strong arms

showed that he was acquainted with labor, and capable of great endurance. His broad and full forehead indicated a man of reflective mind and inventive faculty. His keen, full gray eye revealed a soul full of earnestness, intelligence and power. He had conferred upon mankind the most useful invention, since Cadmus, nearly three thousand years ago, taught the barbarian Greeks the art of writing. This invention was the art of printing, which has been such a mighty instrument for the transmission of thought, and the civilization of the world. The Saracens had already invented the art of making paper from linen rags. Previous to this, parchment was the only substance well adapted for writing upon. Paper-making and printing produced great changes in the manufacture of books. By the one books were greatly cheapened, by the other, greatly multiplied. Thought could now be transmitted cheaply and swiftly in a thousand different directions. Priestcraft saw the danger, and, terrified lest truth should emerge, immediately attempted to control and restrain the press. At this time the art of printing was known to only five or six persons. It is curious to observe that even war was the means of quickening the growth and extension of this wonderful art. In 1462 the storming of Mentz dispersed Gutenberg and his co-workers, and gave the secret to the world. In A. D. 1465 it appeared in Italy; in 1469, in France; in 1474 Caxton brought it to England, and in 1477 it was introduced into Spain.

Meanwhile Pope Alexander VI, excommunicated all printers not licensed by him, and an order was issued to burn all books not recommended by the papal authorities. But these frantic struggles of the powers of darkness were unavailing. Lovers of books were gratified by seeing them multiplied by thousands. The Bible was printed as early as 1454, and was followed shortly afterwards by other important books.

The power of the press continued to increase, until at the present time it is without doubt the most powerful aid to modern civilization.

At the beginning of the fifteenth century a profound ignorance prevailed concerning the western regions of the Atlantic. Its vast waters were regarded with awe and wonder; and though from time to time, pieces of carved wood and other relics of Indian skill had floated to the shores of the old world, giving to its wondering inhabitants evidences of land beyond the watery horizon; yet no one ventured to spread a sail and seek that land veiled in mystery and peril.

Columbus was the first who had the inspiration to conceive and the heroic courage to brave the mysteries of this perilous deep. He unfolded to the wondering gaze of the inhabitants of Europe a new hemisphere, and opened it to their spirit of discovery and enterprise—opened it also, alas, to their cupidity and cruelty!

Christopher Columbus was born in the city of Genoa, about 1451, and became one of the most remarkable men of any land or time. Having carefully studied the sciences of geography and astronomy he became convinced that the earth was not flat, as most men then believed, but was really a vast globe or ball. He perceived that when the moon was eclipsed the shadow which the earth cast upon the moon was round; and he reasoned that as the shadow was round, the object that made that shadow must be round also.

He visited the great Saracen schools in Spain, and there received additional proof of this truth. Spain was then a great maritime nation, and there he conversed with great sea-captains whose voyages were already attracting the attention of the learned. He himself also made a voyage to far off

Iceland, and possibly to Greenland, to which country the pope had already sent a bishop and several missionaries.

In A. D. 1485, when Columbus was about thirty-eight years of age he made his first application to the king of Portugal for aid in his great scheme of maritime discovery, but without success. He then successively applied to Spain, Genoa, Venice and England.

But the monarchs of Europe were under the control of Rome, and therefore too busy in aiding her religious persecutions to listen to the appeals of science.

Indeed in the very year in which Columbus made his first application, the Inquisition put to death nearly seventeen thousand persons, besides imprisoning thirty-two thousand more. Nor was this all, ninety-two thousand Jews had suffered confiscation of their property, and had been given the unenviable choice of death, banishment or perpetual slavery. And the Saracens, who had dwelt in Spain for more than seven hundred years, or nearly twice as long a time as has elapsed since the discovery of America, were expelled from the lands which they had so long cultivated and beautified, and from their cities which had so long led the world in the arts, sciences and general civilization.

One evening in the autumn of A. D. 1485, a man of majestic appearance, pale, care-worn, and though in the meridian of life, with silver hair, leading a little boy by the hand, asked alms at the gate of a Franciscan convent near Polos—not for himself, but only a little bread and water for his child. That man was Columbus, destined to startle the inhabitants of Europe with the discovery of a new continent. But he was obliged to wait until he could take advantage of the commercial rivalry of Spain and Portugal.

The trade of Eastern Asia had always been a source of immense wealth to the nations that had controlled it. For more than a thousand years Venice had held the keys to that commerce. As discoveries extended, other nations perceived the possibility of opening new routes to the East and thus rivaling the commercial greatness of Venice. One of these plans was to sail around the southern end of Africa, the other to sail directly westward across the Atlantic. It was plain to every thinking person that if India could be reached by sailing westward, maritime power would pass from the Mediterranean countries to those upon the Atlantic coast.

About this time Columbus had a wonderful dream or vision. An unknown voice spoke to him and said, "God will cause thy name to be wonderfully resounded throughout the earth; and will give thee the keys of the ocean which are held with strong chains." From this time forward, Columbus looked upon himself as chosen from among men to accomplish the purposes of Heaven; to bring the ends of the earth together, that all nations, and peoples, and tongues might be united under the banner of the Redeemer.

Isabella and Ferdinand were then joint king and queen of Spain. Meanwhile, Columbus had gained many influential friends, among whom was a Jewish sea-faring family named Pinzon, and Luis de Santangel the spiritual adviser of Queen Isabella.

At this time Columbus seemed more likely to fall into the hands of the Inquisition and suffer for his heresy than to succeed in his great enterprise.

At this juncture Luis de Santangel obtained audience with the queen, and addressed her with all the energy of a man who speaks for the last time in behalf of a favored project. Isabella listened attentively, hesitated a moment and then pledged her jewels to raise the amount necessary for the

expedition. Contemporary writers have been enthusiastic in their descriptions of Isabella; but time has sanctioned their eulogies. She is one of the purest and most beautiful characters on the pages of history.

At length, on the 17th of April, A. D. 1492, Columbus was ushered into the royal presence, and received his commission. Immediately he commenced preparations, and on the 3rd of August, 1492, set sail on his ever-memorable voyage. The expedition consisted of three small vessels: the *Santa María*, commanded by Columbus; the *Pinta*, by Martin Alonzo Pinzon; and the *Nina*, by Vincent Yanez Pinzon. "The Pinzons were doubly interested in this voyage, for while they sought for a new and profitable route of commerce, they doubtless also felt a desire to find an asylum for their persecuted Jewish brethren." (See Lovel's American History, Canadian edition).

Having touched at the Canary Islands they sailed directly westward. On losing sight of the last trace of land the hearts of the crews failed them. Behind them was everything dear to the heart of man: country, family, friends, life itself; before them everything was chaos, mystery and peril.

Columbus tried in every way to soothe their distress and inspire them with his own glorious anticipations. He described to them the magnificent countries to which he was about to conduct them; the islands of the Indian seas, teeming with gold and precious stones; the regions of Mangi and Cathay with their cities of unrivalled wealth and splendor. Nor were these promises made for purposes of deception. Columbus evidently believed that he should realize them all.

For many days they were gently but speedily wafted over a tranquil sea, but when near the middle of the Atlantic, they, for the first time, observed the variation of the needle of the compass, which no longer pointed directly north, but had veered around and pointed in a somewhat different direction. Columbus was greatly perplexed yet dared not communicate his thoughts to anyone. It seemed as if the very laws of nature were changing, as they advanced, and they were entering another world subject to unknown influences; that the compass was about to lose its mysterious virtue, and without that guide what was to become of them on a vast and trackless ocean? Columbus gave an explanation of this phenomenon which satisfied the crew though unsatisfactory to himself. His situation was daily becoming more critical in proportion as they approached the regions where he expected to find land. At length, on the 9th of October, the crew broke out in open mutiny and threatened to throw him overboard, designing then to return to Spain. A compromise was effected, that if they would continue to sail westward three days longer, and no land was discovered he would then return. Two days passed away and still no sight of land.

On the evening of the second day, Columbus remained on deck. What were the feelings that prevailed his breast no one but God can tell; with nothing but the heaving ocean beneath him and the silent stars o'er head. Anxiously he stands upon the prow of his vessel and peers into the darkness. It is one o'clock! suddenly a gleam as of a torch is seen in the horizon! is it a flash of phosphoric light as is sometimes seen on the surface of those tropical seas, or is it a blaze of fire indicating the habitations of men?

Soon the joyful cry of "Ho! land ho!" resounded throughout the ship and the booming of cannon announced the discovery to the other vessels.

When the dawning of the morning came, they beheld in all their grandeur and beauty, the hills and valleys, streams and

forests of a new world. The men who had been so lately mutinous now came forward and bowed down before Columbus and did homage to him as though he were a god.

Trials before triumphs have ever been the lot of self-taught men, and will be to the end of time. If the chosen heroes of this earth were counted over, they would be found to be men who stood alone and labored and waited; while those for whom they agonized and toiled poured upon them contumely and scorn.

The very martyrs of the past who were hooted at by the mob, reviled and spit upon, are the ones who are honored now. They suffered cruel tortures and burnings; to-day, the children of that generation are gathering up their scattered ashes to deposit them in the golden urn of a nation's history.

A FEW WORDS TO THE BOYS.

DON'T trouble yourselves about the details of your business. Leave small things to small minds. You were born to be at the top, and of course a way will be provided for getting you there.

If you would make your mark in the world, never learn to write.

Do you wish to be men? Learn to chew, smoke and drink. It will be hard to distinguish you from the real article.

Strive to get all the leisure time you can. It will make older and busier persons envy you.

Speak your mind freely. It shows that you possess such an article.

Characterize as nonsense everything that you cannot understand. You will find a great deal of nonsense in the world.

When you have anything to do, don't hurry about doing it. Take your own time, or your employer's, which is the same thing. If he discharges you, you will have the satisfaction of knowing that he will be the loser by not having your valuable services.

Shun those who are able to teach you anything in life or business. It is not agreeable to be overshadowed by anybody. Besides, who wants to be in school all his life?

Be above politeness. That will do well enough for women and children, but a man, you know, should despise all such foolishness.

People who talk about sticking to principle are humbugs or ninnies. Never mind principle where money is to be made.

Never stop to consider. Make up your mind at once. It shows promptitude of decision.

Having once made up your mind, stick to your decision. People may call you an obstinate mule; but words harm no one. If you are pig-headed, others may suffer, but you never.

Stand up for your rights, especially among women and timid folks. You may yield a point where the other party is stronger than you are.

Fight life's battles in the easiest way. Remember that it is the sutler, and not the soldier, who makes money out of war.

Honor your father and your mother by showing to them how much wiser you are than they. You can do this in no easier way than by rejecting all their counsel and admonition.

Don't go to church, if you can avoid it; but if you must go, take care to show your intelligent contempt for the worship and the worshipers.

Follow these few directions, boys, and you will at least attain a high place in the world. It may be the gallows, but it will be a high place nevertheless.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, NOVEMBER 15, 1882.

EDITORIAL THOUGHTS.



MORAL courage is a gift which every man should highly prize and which our young readers should cultivate. Physical courage is a quality not uncommon among men and animals—the courage to face danger, to grapple with tangible obstacles, and to incur the risk of death. In the excitement of battle, or under the influence of passion, men perform daring feats of valor, and lose all sense of fear. Under the influence of stimulants, too, men will face danger and have no fears as to results. This kind of courage is rather common among men, and is frequently called brute courage.

But moral courage is a quality of a different character. It requires moral courage to be a Latter-day Saint. It requires moral courage to do the right thing and say the right word when it is unpopular to do so. No man can be a truly great man who does not possess this quality. A man possessed of moral courage never shrinks from telling the truth. Such a man is never a liar, or a deceiver, or a hypocrite; he is never untrue to his principles. To use one of the phrases now common in our day, such a man has the courage of his convictions. A man or woman possessed of true moral courage always excites admiration and compels respect. Moral cowards especially respect such persons, for the reason that it is natural for mankind to admire the good in others that is lacking in their own characters.

Politicians, in these days, as a class, do not have moral courage. They are governed too much by the fear of offending those upon whose votes they depend for office. The Utah question is one well adapted to call forth this quality where it exists; and in how many cases do we find it wanting? This makes the conduct of men who are willing to do right upon our question all the more admirable, because they are prompted by a sense of duty and wish to abide by principle regardless of consequences.

There is no system among men that tests individuals, communities and nations, like the gospel—or as the world call it "Mormonism". It is a truth that no man, no community, nor no nation, can be as thoroughly tested by any other means as by the gospel. To illustrate our idea: How often have new converts to the Church burned with a desire to visit their kindred and friends for the purpose of bearing testimony concerning the truth which they had received? They felt confident that all they had to do was to explain the doctrine to them and they would readily embrace it. But how frequently have they been disappointed! The very persons upon whom they most counted as being likely to readily receive the truth, have often turned out enemies to the Church. Such persons soon change in their eyes and exhibit their characters in their true colors. They are stripped of their garment of hypocrisy, and stand like the men and

women that they are, dishonest in their professions and destitute of the true love of God, of which they had before appeared so proud. In the case of preachers this is notably the case. Until this test is applied, their professed love for the Bible and willingness to obey all its teachings pass without question; but after they are brought in contact with the servants of God, then the hollowness and falsity of their professions are seen in the light of day.

The same is true of neighborhoods and communities. Until the gospel is introduced in a neighborhood, the families which compose it do not know each other's true character. But let an Elder come in their midst and a few of them join the Church, then they appear in their true light, and the characters are easily read by the Elders and Saints.

Our nation has occupied the highest place in the earth in regard to civil and religious liberty, its professions have been the loudest. More boasts have been made about American liberty than the liberty of any other nation, and there has been good cause for all that has been said and written upon this subject. America is a choice land, not only on account of its soil and the elements of wonderful wealth which it possesses, but because it is a land where free institutions have been established at immense cost. Yet the preaching of the gospel hastened this nation, has brought to the light of day the characters of those who claim to be the representatives of liberty, and has exposed to the world the hypocrisy of a great many of the administrators of the government.

There are very few men in public life who have the courage to give the people of Utah the benefit of all the constitutional rights and privileges and guarantees that belong to the citizens of the Republic. They are too afraid of the popular clamor. In this they show cowardice, and their utter unfitness for the station which they occupy. Sooner or later they will be swept away, and other men more worthy will ere long fill their places.

It was the lack of moral courage in General Garfield which made him speak about the people of Utah and their religion as he did in his inaugural address. He knew better than he spoke. Had he been a man of proper moral courage he would have spoken of the people of this territory as he knew them; he would have said in public, as freely as he did in private, that which he knew concerning their virtues. This was the great fault in his character.

We hope that the children of the Latter-day Saints will cultivate this grand quality. Let every boy and girl aim to tell the truth, to banish fear of consequences, to accept it as a duty at all times and under all circumstances to uphold the right, however unpopular it may be, and to be bold, and at the same time modest and meek, in expressing whatever views he or she may hold. We need moral courage among us as well as among other people; in our intercourse with each other, in all the relations of life we need this admirable quality. Children, take our advice, cultivate it in childhood, in youth and in manhood and womanhood, and God will sustain and bless every one of you who does so.

THE certain way to be cheated is to fancy one's self more than others.

BE praised not for your ancestors' but for your own virtues.

BE slow to take when strangers haste to give.

ADVICE TO YOUNG LADIES.

JOHN Ruskin gives the following advice to young ladies: "In order to investigate one's self, it is well to find out what one is to know. Don't think vaguely about it. Take pen and paper and write down as accurate a description of yourself as is possible, and if you dare not, find out why you dare not, and try and get strength of heart enough to look yourself in the face, mind as well as body. Always have two mirrors on your dressing table, and with proper care dress mind and body at the same time. Put your best intelligence to finding out what you are good for and what you can be made into."

The mere resolve not to be useless and the honest desire to help other people will, in the quickest and most delicate way, improve one's self. All accomplishments should be considered as means of assisting others. In music get the voice disciplined and clear, and think only of accuracy; expression and effect will take care of themselves. So in drawing; learn to set down the right shape of anything, and thereby explain its character to another person: but, if you try only to make showy drawings for praise, or pretty ones for amusement, your drawing will have little or no real interest for you and no educational power. Resolve to do each day something useful in the vulgar sense. Learn the economy of the kitchen, the good and bad qualities of every common article of food, and the simplest and best modes of their preparation; help poor families in their cooking, show them how to make as much of everything as possible, and how to make little niceties; coaxing and tempting them into tidy and pretty ways, and pleading for well-folded table cloths, however coarse, and for a flower or two out of the garden to strew on them. One should, at the end of every day, be able to say, as proudly as any peasant, that she has not eaten the bread of idleness. Get quit of the absurd idea that Heaven will interfere to correct great errors, while allowing its laws to take their own course in punishing small ones. If food is carelessly prepared no one expects Providence to make it palatable; neither if, through years of folly you misguide your own life, need you expect Divine interference to bring around everything at last for the best. I tell you, positively, the world is not so constituted. The consequences of great mistakes are just as sure as those of small ones, and the happiness of your whole life and of all the lives over which you have power, depends as literally on your common sense and discretion as the excellence and order of a day."

CURING A BAD MEMORY.—Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One—to read a subject when strongly interested. The other is not only to read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules and you have the golden key of knowledge. Beside inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story, and forgetting them as soon as read.

SELF RESPECT.

BY C. F. MARTINEAU.

"SELF respect is the early form in which greatness appears." So says Emerson; and a greater truth was never penned. A young man who has no respect for himself cannot command it of his associates and friends. We may look around us and see one of this class who appears to be respected, but if we look a little further we will see that it is not the young person who is esteemed, but his parents. People treat him with respect out of regard for his parents. But it is only a matter of time with such a person—a few years, and he is out of the control of his parents; and then he settles down to his level and cannot command the respect of his associates. Such a man can never become great, because he is without ambition, and the first requisite towards greatness—self respect.

To be good is to be great, but if we are not good to our own bodies, the tabernacles given to us by our Heavenly Father, we are not very apt to attain to greatness. On the contrary, if we have respect for ourselves and treat our own bodies properly, by observing the laws of God, and keeping ourselves clean and neat; if we are circumspect in our language; if we have respect for our character, and meet our obligations promptly, we can command the respect of every honest person (and they are the ones whose respect we should value,) and above all the respect of God.

We read of many great men and women, and no doubt all would like to become great, and I think I am safe in saying, many hours are spent by little boys and girls thinking and studying how they can become great.

I will tell you in a very few words how this can be accomplished: practice the teachings of our Savior. He said, "Whosoever will be great among you, let him be your minister" (*Mat. xx. 26*). Jesus was the greatest of men, yet He was the servant of all.

We find by reading the account given by the apostle (*Mat. xviii. 1-4*), that the disciples of Jesus were upon one occasion disputing over who was greatest in the kingdom of God. It appears that their views were not in accordance with those of Jesus, for He said, "Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of God." Thns we see that with the Lord, humility, and not the office a man may hold, makes him great.

A man may be a king, and yet if he has no respect for himself—if he gets drunk and rolls around in the mud and dirt, he will not be respected by his peers and associates, though his position may be such as to demand their respect.

Again, if we want to be respected we must respect others. We must respect our parents, and if we respect them as we should, we will obey them. God said, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (*Ecod. xxv. 12*).

Now, this is a great promise—that our days will be long upon the land. We all would like to live long, and by thus honoring and obeying our parents we will have this privilege. And anyone who honors and respects his parents respects himself.

Let us all live to be great, as we will be in the eyes of God if we keep His laws and commandments.

WASHINGTON CROSSING THE DELAWARE.

ON the 20th of December, 1776, when General Washington was made dictator in all war measures by the American Congress, it seemed as if the honor would be but an empty one. The bestowal of this extraordinary power was the almost hopeless act of a Congress, which had just retreated from Philadelphia before the threatened advance of the British, and came at a moment when the utter ruin of the patriot cause seemed inevitable.

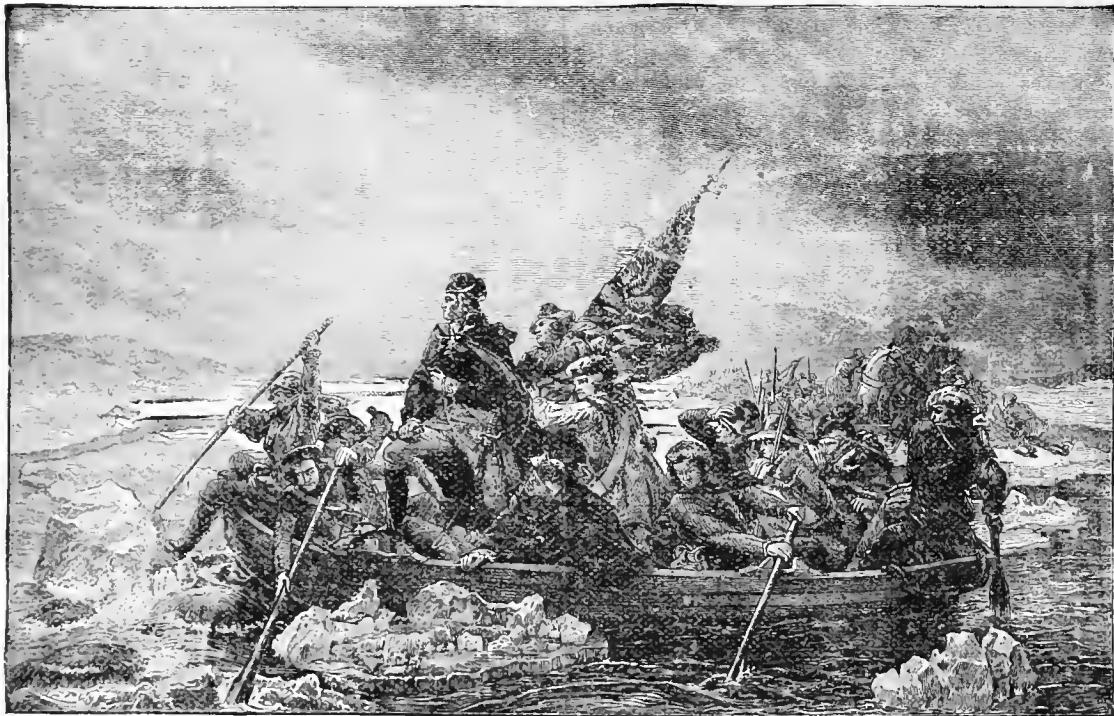
One month earlier Fort Washington had capitulated; and Washington himself, in whom was centered all the confidence and hopes which still remained to the country, had retired from Fort Lee, leaving his stores as booty for Cornwallis. The continental forces had been followed from point to point in their retreat. The victorious hosts of the enemy had driven them from every quarter until, finally, the Ameri-

can commander-in-chief succeeded in placing the Delaware between the two armies. Then a brief resting time had been gained. But while the patriots were recuperating, General Lee had been captured, the villages on the east side of the Delaware had been invested by the veterans and mercenaries of the British army, and Trenton had been garrisoned by 2,000 Hessians, under Colonel Rahl.

It was just at this critical time that Washington was virtually made dictator. His opportunity closely followed. On Christmas night he crossed the river to Trenton, with a detachment of his army in open boats. Despite the fact that other brigades, upon which he had relied for support, were unable to make the passage because of floating ice which filled the stream, he attacked the enemy at 8 o'clock the following morning and completely routed Rahl's force. When the day closed he was safe with his captives on his own side of the Delaware.

Viewed in comparison with other victories of the patriots—so far as the numbers engaging were concerned—this triumph

was slight. But because of the renewed vigor and hope which it imparted to Congress, the citizens and soldiers, it became of the greatest importance. No success of Washington's military career is viewed with more admiration, and no event of the Revolution gives a greater proof of his steadfastness than this. When the time was ripe for action he developed a plan, and though two of his generals failed in their attempt to cross the river, with his handful of men he accomplished most gloriously the project which he had conceived. The passage of the Delaware was typical of the man's whole existence. He embarked in the enterprise after mature calculation, and then there was no turning back. He stood erect and fixed his glance upon the opposite shore—unmindful of the wintry blast, heedless of the whirling ice-floes—an example of unflinching courage which his soldiers were proud to follow. In his eyes there can be read the sublime faith which animated him. He knew that Providence led him onward; that the winds and the waters were in God's care,



THERE never was a reformation among men; there never was a truth announced to the world; there never was a good cause on earth that did not suffer vastly more from the speculators, ignoramuses, time-servers, and charlatans in its own ranks, than from the open opposition of its acknowledged foes.

GREAT power and natural gifts do not bring privileges to the possessor so much as they bring duties.

HOW GOD WORKS.

BY GEORGE E. HOWE.

AN Elder of the Church of Jesus Christ of Latter-day Saints, when away from the bosom of the Church, it matters but little in what part of the world he may be, soon finds that his general appearance insures him more safety than does the name of "Mormon" by which the world call him. Clothed with authority, his visage is a criterion for respect, while his title, when announced without any preliminaries, immediately causes civility to cease, giving place to a feeling of prejudice. Were it not that the servants of God had been taught to endure rather than do wrong, I fear charity sometimes would cease to be the concomitant of the injured.

But our Savior endured all manner of treatment, and why not we? Is it any more a disgrace that we be maligned, than it was for the Lamb of God? Even on the threshold of death, while writhing and groaning during the agonies of crucifixion, He said, "Father, forgive them, for they know not what they do." Oh, how generous and kind was He! no desire to retaliate! no feelings of revenge! no spirit of acrimony and hatred towards those who were lacerating His quivering body! He had nothing but feelings of mercy for them. So it is with the Elders; they, like Jesus, can see the fate of those who abuse and injure innocence—that they have penalties to meet which will be sufficient for them to bear independent of injury that we by retaliation might inflict.

Our Redeemer could, by the power of revelation, look down the vista of unborn ages and witness what the family of His own house in the future would have to endure to requite the treatment enacted towards the Son of God, who came in the meridian of time. And the Jews could well afford to have Him while on the cross intercede for them, the necessity for which the history of the Jews from that day to this plainly attests. As it was with those who maligned, traduced and vilified the character of Jesus, the apostles and their disciples, who stoned, whipped, imprisoned and expelled them from society, so it will be with these modern tools of the power of darkness who rail and foam, lie and blaspheme, enact and legislate against the Latter-day Saints. Except they repent, their portion will be bitter and their doom severe.

In traveling around among the people where a hearing can be secured, the Elders very often bring this remark from their attentive listeners: "You young men truly preach from the scriptures; you seem to have the truth, and the only fault I have to find is, you are too unpopular."

It would appear, judging from such a conclusion, that there was no such thing as a Bible in existence! Does Jesus not emphatically say, "If ye were of the world the world would love his own;" and what is to become of the words of the inspired Paul: "Yea, and all that will live godly in Christ Jesus shall suffer persecution?" Who ever heard of the masses of the inhabitants of the earth siding with the asserted authority of God during any gospel dispensation! Did the antediluvians all enter the ark prepared by Divine command? did the supremacy of the Egyptians make the Israelites crave their society? Did the numerical greatness of the magicians and sorcerers, Chaldeans and astrologers cause the dream of Nebuchadnezzar to be revealed before the understanding of the angry and much exercised king? Did the power of the four hundred prophets possessed with a false spirit, together with the hatred of Ahab, king of Israel, disannul the word

of the Lord through Micaiah? who was more unpopular at that time than this one man? Did John the Baptist comply with the behests of the Pharisees and Sadducees when they came to his baptism, with a credulity as wide as an empire? No! but he severely rebuked them, saying, "Think not to say within yourselves We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." From John's version of the situation it would appear that God was not seeking the popular among men; the hypocritical in serving God did not seem to meet the approbation of the authority of Jehovah. If there were not enough willing ones to become sufficiently humble to enter the proper door into the sheep fold to inhabit the holy city, God could make up the balance by transforming rocks. Half a dozen persons who had the ordinances of the gospel administered in their behalf by an administrator of divine and lawful appointment, on appearing before the gates of the heavenly city, will weigh more in the balance than all the world combined, who have ignored these prerequisites.

Had John pandered to the whims of the populace and licensed their wicked and unhallowed conduct, together with the licentious course pursued by Herod, without censure, he would have been more popular, and his head would not have been severed from his body by the lawless and cruel decree of the vampire ruler.

The masses of this earth's inhabitants cleave unto evil, and thus become willing tools in the hands of the adversary of light and truth, who, at every opportunity offered, does not fail to employ them to retard the work of God, and make the labors of His servants fruitless. Jesus, our Savior, was used as a target upon which to try the powers of darkness. Immediately after being baptized, when in the wilderness, He was tempted forty days and forty nights. The devil showed Him all the world with its glittering appendages, and offered them to the Savior if He would but worship him. How many now have the stamina that our Lord there exhibited, some future day will determine.

Silly and absurd are many of the arguments produced by the supporters of what is called modern Christianity, to overthrow the position of the Latter-day Saints. Sometimes they are so devoid of reason that I fancy the devil himself is near by shaking his sides with merriment and laughter. When by evidence, reason and logic they fail to meet the issue, poor, deceived, misguided humanity resorts to the fund of things conceived in ignorance and wrought in folly, of which the following is a sample: "Religion is not for home converse, but belongs to the pulpit." This laudable(?) idea the schooled reverend learns in his collegiate course, and before his flock he ever keeps it in bold relief, doubly so if he chances to hear that a "Mormon" Elder approaches his borders.

Now let us for a moment examine how this method of procedure corresponds with the acts and sayings of our Savior and His followers some eighteen hundred years ago. The word speaks, "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me." He does not limit this injunction to a few reverends, a band of priests, a handful of parsons or to the whole combined. It circumscribes the king on his throne, the layman in the field, the high and the low, the old and the young, the bond and the free, and, in fact, all mankind. "Where the Spirit of God is, there is liberty;" freedom to think, freedom to read, freedom to act, and freedom to talk and to listen, so long as the honor and interests of others are not interfered with. We should especially be free from any iron bedstead rule when

our salvation and eternal welfare is involved. Paul said, "Prove all things; hold fast that which is good." How can we decide unless we hear, and how can we hear when the synagogue is the "only" proper place to listen? "They shall put you out of the synagogues, yea the time cometh that whosoever killeth you will think he doeth God service."

The young readers of the JUVENILE, and the non-readers as well, should at all times strive to follow the example set by our Savior, so that when little disturbances arises among them instead of flying into a passion, they can settle their affairs amicably. This, rather than contention, will be more conducive to true happiness, to the peace and pleasure of others; and besides our Heavenly Father will sanction such a course by blessing those who follow it.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 333.)

I WAS very much surprised and, at times, amused to see and converse with the fanatical, weak-minded religionists, who seem to infest different parts of Germany. Some of these individuals affect great piety and appear to think there is nothing lacking to make them perfect. One man even made the assertion that he had received an appointment from the Lord to sit in judgment on the inhabitants of the northern parts of that country, and he said that the place designated for the judgment seat was Bremen. He generously offered to appoint me as one of his assistants in the great work of judging the people, but I respectfully declined.

The spirit of lunacy was not only manifested among the various sects of the day, but one male member of a small branch of our Church also became affected. This man had been ordained to the office of a Priest, and because he felt, as he said, that the position was too high and holy for him, he became discontented and allowed Satan to overcome him to such an extent that he became partially insane. He could not talk upon religious matters without bursting into tears; his nights were passed in tossing about on his bed and moaning piteously, and when at work in the day-time he was suspicious of his fellow-workmen. We administered to him and prayed for his recovery, but this produced no visible change. We finally concluded to suspend him from active service in the branch until his mind became strengthened. This action had the desired effect upon him, for he lost the spirit of discontentment and through the blessings of the Lord and the faith of the Saints he was soon quite well again.

I continued my labors in the before-mentioned region for some time, and was then called to revisit the Saints in the southern part of the country. On my way to fill this latter appointment, I called at Dresden, the capital of the kingdom of Saxony, from which place I had received several letters from different individuals, all of whom were desirous to learn something in regard to our principles.

These persons were very glad to see and converse with me, and in the course of our conversation I learned that the first intimation they had of "Mormonism" was on the publication of an unjust attack upon our Church, which appeared in a

newspaper. This article aroused the spirit of inquiry within them, and they employed every possible opportunity to learn the truth concerning us.

Through the blessings of God I was able to make a great number of acquaintances and to find many friends in that city, and although I was unable to baptize any person at that time, the good seed was sown, and the prospects were bright for a speedy growth of the same. Dresden, situated in a beautiful valley on both sides of the river Elbe, is called the "German Florence," on account of its fine architecture and magnificent collections of art. The population is about two hundred and fifteen thousand. Great numbers of visitors from all parts of Europe and America are to be met in this city during the summer months, and a great proportion of the students in the various academies are from foreign countries. The people seem to have taken great delight in founding and sustaining charitable and educational institutions, and this has been one cause of the rapid growth and importance of Dresden.

There are, in this city, many interesting things to be seen, principal among which is the fine building called the Zwinger. This contains, in addition to one of the choicest collections of paintings in the world, a great number of valuable engravings, a hall of statuary, an extensive museum, etc. Among the finest paintings may be mentioned the "Sistine Madonna" of the renowned artist Raphael, which is truly a grand work of art and one on which the eye can rest for hours without becoming weary. The charming and yet natural expression upon the face of the child Jesus and His mother is so strikingly and beautifully portrayed that an enduring impression is made upon the mind of every one who views this life-like picture. The Madonna of Holbein is also to be seen here, but, although it is a master-piece of art, it does not, in my opinion, equal Raphael's work.

There are in the numerous museums, colleges, royal buildings, etc., objects enough to be found to afford study to persons who are engaged in the acquisition of any branch of knowledge, and the pleasure gardens in and around the city afford recreation to those who desire rest from labor or study.

Dresden's history commenced with the year 1206, but it was no doubt founded some time previous to this date. In 1270, Henry the Illustrious, selected it for his capital and residence. He endowed it with many privileges and also gave it many presents; thus it was beautified and rapidly assumed its station among the chief cities of the nation. It suffered, however, considerably at the hands of unjust rulers, and in the wars of the country it did not go unscathed.

In the troubles with Napoleon I. it suffered most severely, because a French army occupied it, and when the allies who designed to fight Napoleon commenced operations, they gathered from all sides towards Dresden, as that was considered to be the key to the French position. An army of about thirty thousand men under General St. Cyr occupied it at that time, the main force under the French dictator being in Silesia, where it was expected the contest would be waged. When the allies were seen approaching, couriers were dispatched to the main body of the French, asking for assistance. On the 23rd of August, 1813, the city was surrounded, but while the allies were awaiting the arrival of a few more troops before making an assault, Napoleon with his guards entered the gates under a frightful shower of rifle and cannon balls. The 26th was a terrible day for both armies. The bombardment opened about four p. m., and the solid columns of the

allies advanced in fine order against the redoubts. At various points the attack was irresistible, but when victory was almost perched upon the banners of the enemy, the "Young Guard" of France, made a sally which was successful. The fight was renewed the following day, but with disastrous results to the allies, for ten thousand of their men were taken prisoners. These reverses caused them to retreat during the night of the 27th of August.

Dresden was doomed, however, to suffer other miseries, for on Napoleon leaving the city, the soldiers and people who remained were cut off by the Russians from all communication with their leader, and a severe famine ensued. This finally led to the capture of the city by the Austrians under Prince Schwarzenberg. Thus the French were driven from a place which they considered to be one of their greatest strongholds.

Since the Austro-Prussian war of 1866, when Dresden was occupied by the Prussians, it has greatly improved in appearance, and has proved itself worthy of the name of the "German Florence."

(To be Continued.)

TOPICS OF THE TIMES.

BY THE EDITOR.

PERSECUTION.

(Concluded.)

THE opinions of the fathers of the American republic upon the great and vital question of religious liberty are in the highest degree instructive, and gather continually renewed force from the lapse of time. Believing that they had laid the foundations of this government broad and deep upon the firm foundation of liberty of conscience, they have left on record numerous expressions of their faith in the principles which are embodied in the constitution. George Washington, in May, 1789, wrote the following on the occasion of an address presented to him at his entering upon the duties of the presidency, by some churches in Virginia:

"If I could have entertained the slightest apprehension, that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember, that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience."

Again, in a letter "to the religious society called Quakers," in October, 1789, Washington thus wrote:

"The liberty enjoyed by the people of these States, of worshiping Almighty God agreeably to their consciences, is not only among the choicest of their *blessings*, but also of their *rights*. While men perform their social duties faithfully,

they do all that society or the state can with propriety demand or expect; and remain responsible only to their Maker for the religion, or modes of faith, which they may prefer or profess."

In January, 1793, Washington thus expressed himself in a letter to the members of the new church in Baltimore:

"We have abundant reason to rejoice, that, in this land, the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart. In this enlightened age, and in this land of equal liberty, it is our boast, that a man's religious tenets will not forfeit the protection of the laws, nor deprive him of the right of attaining and holding the highest offices that are known in the United States."

And in a letter to Lafayette, August 15, 1787, Washington wrote as follows:

"I am not less ardent in my wish, that you may succeed in your plan of toleration in religious matters. Being no bigot myself, I am disposed to indulge the professors of Christianity in the church with that road to heaven, which to them shall seem the most direct, plainest, easiest, and least liable to exception."

Washington's sentiments upon the question of the character of this government were well expressed by him when he announced the treaty of peace to the army. "Happy," said he, "thrice happy shall they be pronounced hereafter who shall have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric, an empire, on the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions."

John Adams, our second president, in a letter to Secretary Livingston, October 8, 1782, wrote as follows:

"I am an enemy to every appearance of restraint in a matter so delicate and sacred as the liberty of conscience."

He also expressed himself with great force upon the question of religious liberty in a letter to Thomas Jefferson, under date of May 16th, 1822. He said:

"I do not like the late resurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the Gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letter over again, and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola. Our system, however, of religious liberty must afford them an asylum. But if they do not put the purity of our elections to a severe trial, it will be a wonder."

Thomas Jefferson, in his reply to a Baptist association in Connecticut, January 1, 1802, thus enforced the constitutional provision regarding religious freedom:

"I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof.' Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the

progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties."

Upon this same subject of religious liberty, Mr. Jefferson mentions with an evident feeling of satisfaction in his autobiography the part he took in passing the Virginia act establishing religious freedom in that State. He says:

"The bill for establishing religious freedom, the principle of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilation in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words 'Jesus Christ,' so that it shall read, 'a departure from the plan of Jesus Christ, the holy author of our religion;' the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the infidel of every denomination.

"No more strenuous opponent of coercion for the purpose of bringing about uniformity can be found than was Thomas Jefferson. He thus writes upon this topic:

"Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools and the other half hypocrites. To support robbery and error all over the earth. Let us reflect that it is inhabited by a thousand millions of people. That these profess probably a thousand different systems of religion; that ours is but one of that thousand. That if there be but one right and ours that one, we should wish to see the nine hundred and ninety-nine wandering sects gathered into the fold of truth. But against such a majority we cannot effect this by force. Reason and persuasion are the only practicable instruments."

President Madison, the "father of the constitution," the soundness of whose judgment in all political and legal questions has been universally recognized, thus wrote to Edward Everett, March 19, 1823:

"The settled opinion here is, that religion is essentially distinct from civil government, and exempt from its cognizance; that if new sects arise with absurd opinions or overheated imaginations, the proper remedies lie in time, forbearance, and example."

If these sentiments expressed by the founders of the government had been carried out, the passage of the Edmunds law would have been an impossibility, and all acts which have for their object the curtailment of human liberty in every form—especially religious liberty—would be thrown out of the federal legislature.

We know the common expression is: "The 'Mormons' are punished, not for their religion, but for breaking the law."

Let us examine how this plea has been made in other times. Louis XIV., of France, required all his subjects to go to mass; those who did not were punished. For what? "Not for their religion," said the king and his courtiers and officers, "but for disobeying the king's laws." Henry VIII., of England, made the denial of the doctrine of transubstantiation punishable by burning; but he and the instruments of his will did not think they were burning people for religion; it

was for the want of it and their violation of law. History is full of instances of this kind. Thousands have suffered upon the rack, at the stake, upon the scaffold, in dungeons, for their religion; but their persecutors denied this and have declared that it was because they violated law. Religious persecutors in past times, as those who seek the destruction of what they call "Mormonism" do now, passed laws which they knew men and women could not in their conscience obey. These laws became traps; for when people obeyed their conscience, their opponents claimed them as victims of the law and subjected them to the most horrible tortures and to the most frightful and ignominious deaths, yet they declared that in all these things they were sustained by law. In our case history repeats itself, and its study is most instructive. We hope our juveniles will ponder upon these things and seek to profit by the lessons which are taught.

PURITY OF MIND.

BY W. J.

THE human mind is a wonderful piece of mechanism. Its capacity is great, and not easily estimated. We use the adjective human—we say "human mind," because it is customary to do so, and not because we believe the term to be correct. In fact, we know it to be incorrect. The mind of man is the spirit of man, and the spirit is immortal; therefore, the "immortal mind" is the correct expression.

It is the spirit which possesses what are termed the five senses. It tastes, it smells, it feels, it hears and it sees. The mortal tabernacle simply possesses the proper organs through which the spirit can exercise these senses or powers; and if any one of these organs is injured, the result is a partial or entire loss of the sense which is exercised through that organ. For example, that very delicate and useful organ, the eye, is injured by accident or disease, and the result is partial or total blindness. But is the spirit deprived of this sense of power? Not at all. While it remains in the defective body it is deprived of the proper use of the faculty of vision, but when it is released from its earthly house, all its powers exist and act without obstruction; and when the resurrecting power of God shall have cured mortal defects, immortalized the body, and reunited body and spirit, it will then enjoy a fullness, or full use, of all its glorious and eternal powers.

The spirit is influenced, more or less, by the physical and moral powers which exist and operate here on earth. It feels the heat of summer, and the cold of winter; it feels the influence which leads from the paths of virtue and peace; and it feels the admonitions and impressions of the Spirit of truth which lead to life eternal. The other senses are also operated upon. We smell the beautiful aroma of flowers, fruits and plants, and we sense disgusting odors; we taste the good things of earth provided by a bounteous Creator, and we can taste that which is unpleasant and injurious; we can hear sounds that are soft, sweet, musical and divine, and we can hear the report of heaven's artillery as it reverberates through illuminated space; we see the beauties, the grandeur and the glories of nature in the landscape, the ocean's heave and roll, the lightning's flash, and otherwise on the earth beneath us, and in the starry worlds above us; and thus, through our five senses, we are taught many things while passing through our earthly pilgrimage. And in what other way can we be taught? Destroy the ear and what can we learn of

sound? Destroy the other senses and what can we learn about anything? How can heat, cold, light or darkness effect us, unless through our senses? Deprive us of our senses, and how could galvanic or electric power effect us? And if the Spirit of the Lord operates upon us, does it not operate upon our senses? If it does not, then take the spirit, the possessor of the senses, out of the mortal body, and see what progress the Holy Ghost could make in instructing the lifeless clay in the way to eternal exaltation! But we will leave this line of philosophy and give attention to the main object of this article.

Revelation informs us that all spirits are pure when born into the world. The mind of the infant, therefore, is pure, and, as is often said, like a clean sheet of white paper. But is the infant mind designed to remain in this condition? Certainly not. Is the paper, manufactured with a fine texture and a beautiful cream-laid surface, designed to remain untouched, unimpressed? No, certainly not; it is made for use. Upon it should be written that which will benefit mankind politically, commercially, educationally, socially, morally, religiously and eternally. So with the infant mind. It should be written upon, impressed, and operated upon. It is so designed; but that which is impressed there should be true, and pure, and holy, never needing to be effaced, but standing out in bold truthfulness and prominent purity throughout the vastness of futurity.

But we live in a world where good and evil exist in continual antagonism. Corrupting influences operate upon the pure, young mind. They tempt and induce to do evil. The mind consents, and then all the necessary powers of mind and body are marshalled into action to accomplish the act, whatever it may be.

I will give an illustration: a boy sees some delicious fruit. It is not his, and the owner has not given him permission to touch it, but he is tempted to help himself to a little of it, believing that he can do so without any one knowing it. He yields. He has consented, and agreed to steal. His mind is corrupted, having lost its virgin purity. He now plans and labors mentally and physically, and succeeds in becoming an uncaught thief. This illustrates; but we will follow this boy in his career. Success has emboldened him. He believes he can continue this course undetected. He steals again, and it is a bigger thing, and he concludes that it is the best business he can engage in. He devotes himself to his chosen profession. His career is checkered. Sometimes he is nearly caught in the act. He is arrested and tried. Strong evidence is furnished against him, but he perjures himself, and others perjure themselves to acquit him, and he escapes justice. He is now a thief and a perjurer. Other thieves are arraigned for infractions of law, and he perjures himself to clear them. He can now lie as well as steal, without any very strong conscientious scruples. He grows older and bolder. He steals oftener, and steals things of greater value; and, in his determination to accomplish his vile purposes, his hands have become imbrued in the innocent blood of his fellow-men. And here he stands, a full-fledged thief, perjurer, and murderer. His honesty, his truthfulness, his honor—*all* gone, and his life forfeited. He is scorned and rejected by man, and condemned and cursed by God. His present is restless and peaceless, and no ray of hope lights up his uncertain and miserable future. He is gone—drops out of the family circle—is lost to the family of man—is rejected by heaven—and is doomed to suffer the torments of the damned, “where the worm dieth not, and the fire is not quenched.”

Now, if in the beginning he had resisted the seductive influence of the tempter, thus obtaining strength for resistance; if he had continued in a well-begun course of honesty and truthfulness, thus drawing around him the seen and unseen influences of the good and true to assist him; and if he had pursued a course through life such as good men could approve and heaven could sanction, his parents could weep for joy over their beloved son; his fellow-men would honor him; he might be his country's pride, and the favored of heaven; his peace and joy would only be limited by his power of realization; and his hope for the future would be brightened with beams of immortality. Therefore, our advice to the young is, guard carefully and constantly the portals of your minds. Resist the intrusions of influences which weaken, corrupt, and destroy. Consent not to defilement of mind. Sin not in mind, and there is no fear of other sins of word or deed. But, if influences of evil should get possession of your minds, do not speak or act, other than to rid yourself of them, till they are gone. Labor to dispossess yourself of them. Fast them out, pray them out, fight them out, treat them with silent contempt till they get out. Seek the help of the Lord to cast the devil out in some way, and by His help maintain *purity of mind*, and eternal joy in celestial mansions is your sure reward.

KINDNESS.

BY A. B. T.

THERE is a winning and heavenly power about kindness which is indescribable. It has as its foundation the rock of affection, and patience matures and causes it to grow. Kindness begets kindness, and it will lead more from the paths of waywardness and wrong-doing to those of rectitude and well-doing than coercion will. It governs and controls alike the ignorant and intellectual. Is it not by the strength of intellectual kindness that uncivilized and savage humanity is guided from superstition and barbarism to enlightenment and truth? This power tames the wild beast of the forest, and turns enmity and hatred into friendship and love. Those who desire to become kindly disposed should never give way to fits of anger, for with every burst of passion our chances of improving are weakened.

Kindness is the essence of politeness, and in order that people may be polite they must be kind, for no ill-disposed person can be truly civil. To be kind is to be affectionate, and to be affectionate is to have a sweet, even temper, a self-sacrificing disposition which delights to create happiness for others. Whoever would be truly happy should be kind at all times. There is no hypocrisy or affectation about sincere kindness. A person possessing such an attribute will never deface or injure the property of other persons, nor will he abuse or misuse dumb animals. True kindness consists in being gentle, mild, humane, generous and affectionate, living with a desire to “do unto others as we would have others do unto us.”

THE road ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, and too dark for conscience.

WAITING.

"Oh this waiting, waiting, waiting!"
Cried a man with angry frown,
As a train delayed his starting
On some business to the town;
And the words so crossly uttered
Struck like lead upon my heart.
Waiting? was he waiting only?—
Only for a train to start?

Ah this life is full of waitings —
Waitings that oft prove in vain!
Waitings that are more important
Than mere waiting for a train.

"Oh this waiting, awful waiting!"
Well the driver's wife may mean,
When the engine, dashing headlong,
From the iron rails is thrown.
And no mortal ne'er can answer
Anxious questions asked in vain.
Who are dead or who are rescued,
Till arrives another train.
Waiting for a loving greeting,
Or a mangled, bleeding form,
Wait till you like her have waited,
Ere at waiting thus you storm.

Let the sailor talk of waitings,
Who has waited for the wail
Of his messmates' drowning voices
To cease sounding on the gale;
Or when tossed upon the ocean,
Many days upon a raft,
And the last small drop of water
From his canteen he has quaffed;
And the sun from sight sinks slowly
As he sees a distant sail.
Let him tell the anxious waiting
For an answer to his hail.

Or the loving, anxious mother,
Waiting by the pebbly shore
For the ship, that bore her darling
Far away, to land once more.

Hast thou seen the sudden brightness
In her eye, when far away
'Gainst the sky she sees approaching
Some new sail across the bay?

Didst thou mark that brightness fading
Till the tears had made it dim,
As in broken voice she murmurs,
"Heaven help me! 'twas not him!"

Yet she waiteth on the morrow,
As she did the day before,
Till the darkness sends her weeping
To her lonely home once more.

That is waiting, heart-felt waiting,
Yet she rather would wait on,
Than to cease her waiting, knowing
That her boy's forever gone.

Talk of waiting when you've waited
On a cold, damp dungeon floor
For the chains that bind thee captive
To confine thy limbs no more!
When for weary months you've waited,
In one dark and starless night,
For the iron doors to open,
And reveal the blessed light.

Talk of waiting when you've waited,
With an eager, panting breath,
For the verdict to be rendered.
Which would give thee life or death!

Hast thou seen a trusting maiden,
Waiting fondly, but in vain,
For a false though plighted lover
Who may never come again?
Waiting till her heart has withered,
And her face is pale and sad,
Like the earth in scorning summer,
When no showers make her glad.

Hast thou knelt beside some loved one,
That was dearest to thy heart,
Waiting—oh that word!—yes waiting
For the spirit to depart?
When the love within thee burning
Dried the tears within thine eye,
As the loved one looked upon thee,
Waiting there to see him die;
Waiting just to catch a whisper,
Some fond word—perchance the last—
The pale lips may aid to utter
Ere this fleeting life be past.

Ah this life is full of waitings,
Waitings fraught with woe and pain;
Waitings that are more important
Than mere waiting for a train.

When the trumpet bids the righteous
Rise to meet the heavenly train,
May our sins not keep us waiting
Till that trumpet calls again E. STEPHENS.

CHARADE.

What man could live without my first,
If he should happen to be poor?
He would in debt soon be immersed,
The grim wolf, want, would haunt his door.

It makes a parent's heart feel sad
To hear his children cry for bread;
Be thankful then, when times are bad,
To have a second o'er your head.

We know sometimes when trade is dull,
That some will seek for first in vain;
'Tis then my whole is mostly full
With those who cannot food obtain.

The answer to the Charade in No. 20 is MAN-DATE; the answer to the Enigma is COWL. We have received solutions from Hannah Hansen, Fillmore; W. G. Brewer, Grass Creek.

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